

# The Republican.

---

No. 3, Vol. 12.] LONDON, Friday, July 22, 1825. [PRICE 6d.

---

TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL  
GRAND MASTER OF THE ASSOCIATION OF FREE-  
MASONS FOR THE COUNTY OF DORSET.

## LETTER III:

Dorchester Gaol, July 14, Anno Tenebræ

SIR,

1825, Anno Lucis (to masons) 1.

THERE will of necessity be much of apparent repetition in my description of the three degrees of Masonry; but I cannot make that description complete without that repetition. The same frivolity is seen through every degree, and, with the exception of the oaths and the moral Lectures, we find nothing serious, nothing that arrests respect.

In the first degree, I have given quite enough of what is called *the working part*, to shew the spirit of it. Nothing has been omitted of which any mason can complain as an unfair withholding. In the second degree, we shall find a smattering about science, which captivated me as I began to read; but I soon found, that it was all hollow, and that though it recommended the study of the old known sciences, it taught nothing relating to them. This is the ground of my complaint against Freemasonry; that its good is but theoretical, and that its evils or mischiefs are practical: that amidst a mass of evil in practice, it covers its designs with moral recommendations. This is the common characteristic of vice in all its grades. In proportion to its odiousness, it professes a regard for that which is good: it professes virtue as a cloak for the practice of vice. It is thus, that the most unprincipled characters among mankind are ever to be found among the most religious; religion passing with them as the chief nominal good. Masonry is at all points decked in this religious, I may add, meretricious garb, and alternately charms and poisons, poisons and charms: allures with its tinsel, and cements by its common powers to prostrate reason and to degrade its members.

---

Printed and Published by R. Carlile, 135, Fleet-street.

I proceed to develop the whole ceremony of a Fellow Craft's Lodge. The officers are nominally the same in the three degrees, for though an Entered Apprentice cannot remain in a Fellow Craft's or Master's Lodge, nor a Fellow Craft in a Master's Lodge; the Fellow Craft, as has been noticed, is properly a member of a Lodge for Entered Apprentices, and the Master for that of both.

OPENING OF A FELLOW CRAFT'S LODGE, OR THAT OF THE SECOND DEGREE IN MASONRY.

(The Master knocks and is answered by the two wardens as a call to order.)

W. M. Brethren, assist me to open the lodge in the second degree.—Brother Junior Warden, the first care of every Fellow Craft Mason?

J. W. To see the lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (The Inner Guard gives three knocks on the inside of the door and the Tiler answers in the same manner on the outside, to announce that the lodge is close tiled. There is a distinction in these three knocks, in the three degrees, and as they are often repeated by the various officers, it may be well to explain them. The three knocks of an Entered Apprentice are three loud regular knocks, equi-distant as to time. The three knocks of the Fellow Craft are not equi-distant as to time, a pause being made after the first, and then the two last given quickly. The Master's three knocks have the pause before the last, and the two first given quickly. These changes make a clear distinction in the mode of knocking in the three degrees.)

I. G. Brother Junior Warden, (making the sign) the lodge is properly tiled.

J. W. (Giving the three knocks and making the sign) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear to order as Fellow Craft Masons.

W. M. Brethren, to order as Masons in the second degree.—Brother Junior Warden, are you a Fellow Craft Freemason?

J. W. I am, try me, prove me.

W. M. By what instrument in architecture will you be proved?

J. W. By the square.

W. M. What is a square?

J. W. An angle of ninety degrees forming the fourth part of a circle.

W. M. Since you are so well informed yourself, you will prove the brethren present to be Fellow Craft Freemasons, by three-

fold signs, and demonstrate that proof to me by copying their example.

J. W. Brethren, by command of the Worshipful Master, you are desired to prove yourselves Fellow Craft Freemasons by three-fold signs: and to prevent confusion, observe the Senior Warden. (The persons present then make the three signs, which will be hereafter explained, and the Junior Warden reports.) Worshipful Master, the brethren present having proved themselves Fellow Craft Freemasons, by three-fold signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs.—Brethren, our lodge being thus duly formed, before I proceed to declare it open, let us invoke a blessing from the Grand Geometrician of the universe\*, that the rays of heaven† may shed their benign influence over us, to enlighten us in the paths of nature and science.

P. M. So mote it be.

W. M. In the name of the Grand Geometrician of the universe‡, I declare this lodge open on the square, for the instruction and improvement of Fellow Craft Freemasons.

*(The Master gives the three knocks, which are echoed by the Wardens and the Guards. The Bible is opened at certain parts, &c.)*

#### CEREMONY OF PASSING IN THE SECOND DEGREE

W. M. Brethren, Brother Noodle is this evening a candidate to be passed to the second degree; but it is first requisite that he should give proofs of proficiency in the former; I shall, therefore, proceed to put the necessary questions. *(The master questions him as to what he knows of the first degree and asks if any brother has any other question to put. He is then reported as qualified).*

W. M. Brother Noodle, you will come this way. Do you pledge your honour as a man and your fidelity as a Mason, that you will steadily persevere through the ceremony of being passed to the second degree?

Noodle. I do.

W. M. Do you likewise pledge yourself, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in masonry?

N. I will.

W. M. Then I will entrust you with a test of merit which is a passing grip and a passing word leading to the door of the lodge

\* Who, where, what is he?

† What are the rays of heaven?

‡ Very fine words, but what do they mean? To whom or to what do they allude?



into which you seek to be admitted. The passing grip is given by a distinct pressure of the thumb of your right hand between the joints of the first and middle fingers of the right hand of a brother. This demands a passing word, which is SHIBBOLETH. The word *Shibboleth* denotes *plenty*, and is usually depicted in our lodges by an ear of corn near a fall of water. You will be particularly careful to remember this word, as, without it, you cannot gain admission to a lodge in a superior degree. (Noodle withdraws and lodge opens in the second degree. During his examination, and instruction, it was considered to be open in the first degree. The knocking takes place at the door, after the examination of the candidate by the Tiler, as to the passing grip and word, and the Inner Guard, demanding who is there, reports.)

I. G. Worshipful Master, at the door of your lodge stands Brother Noodle, who has been regularly initiated into masonry and has made such progress as he hopes will recommend him to be passed to the degree of a Fellow Craft; for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the priveleges of the second degree?

I. G. By the help of God, assistance of the square and the benefit of a passing word.

W. M. We acknowledge the propriety of the aid by which he seeks it, do you, Brother Inner Guard, vouch, that he is in possession of that passing word.

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (The candidate is not now hoodwincked; but his left arm, right breast and right knee are made bare and the left heel slipshod.) Brother Deacon, let the candidate kneel while the blessing of heaven is invoked on what we are about to do. (Master prays) We supplicate the continuation of thy aid, O merciful Lord, on the behalf of ourselves and of him who kneels before thee, May the work begun in thy name be continued to thy glory and evermore established in us by obedience to thy precepts. So mote it be. (The candidate is then raised and led round the lodge that all may see he is properly prepared. As he comes to the wardens, a ceremony passes, on giving them the passing grip and word, as at the door, and he is finally brought to the master for the same purpose.)

S. W. Worshipful Master, I present to you, Brother Noodle, a candidate properly prepared to be passed to the second degree.

W. M. Brother Senior Warden, you will direct the Senior Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Senior Deacon, it is the Worshipful Master's command, that you instruct the candidate to advance to the east in due form.

W. M. Brother Noodle, as in every case the degrees of Free-



masonry are to be kept separate and distinct, another obligation will now be required of you in many respects similar to the former, are you willing to take it?

Noodle. I am.

W. M. Then you will kneel on your right knee, your left foot in the form of a square, your body erect, place your right hand on the sacred volume of the law, supporting your left arm with the compasses, the whole forming a square, and say after me—

I, Doodle Noodle, in the presence of the Grand Geometrician of the Universe, and in this worshipful and warranted Lodge of Fellow Craft Masons, duly constituted, regularly assembled and properly dedicated; of my own free will and accord, do hereby and hereon most solemnly promise and swear, that I will always hale, conceal and never reveal any or either of the secrets or mysteries of or belonging to the second degree of Freemasonry, known by the name of the Fellow Craft, to him who is but an Entered Apprentice no more than I would either of them to the uninitiated, or the popular world who are not Masons.

I further solemnly pledge myself to act as a true and faithful craftsman, obey signs, and maintain the principles inculcated in the first degree. All these points I most solemnly swear to obey without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, in addition to my former obligation, than to have my left breast cut open, my heart torn therefrom and given to the ravenous birds of the air, or the devouring beasts of the field, as a prey, so help me Almighty God and keep me steadfast in this my great and solemn obligation of a Fellow Craft Mason.

This is about the form or the oath under the new regulations of the Grand United Lodge. The old oaths had more points mentioned, such as a promise *to attend all summonses when within a cable tow's length of the Lodge*, which signified *three miles*; a promise *to obey the Master Mason*, to observe a particular conduct towards Masons in general, and a description of the Lodge, as *dedicated to St. John*, and generally, as *opened on the square for the instruction and improvement of Fellow Craft Masons*. Saint John appears to have been the Mason's Saint: and their fables have made him the institutor of a Lodge of Masons. Jesus Christ and his disciples they also find to have been a Lodge of Masons, though no fair searching historian can prove their existence. In short, every name and character found in the Bible, they have associated with Masonry, and their idol God has been made the grand Architect of all! Let them see, as they will see,

if they search, that there is no God, no intelligent being superior to man, and what then becomes of their divine Masonry?

This oath, it will be seen, is still more foul than the former, and we shall find, that *that* of the Master Mason is still worse. What is all the boasted "morality veiled in allegory" of Masonry worth, when put by the side of so foul and vicious and barbarous an oath? Here, in addition to licensed throat-cutting, and a tearing out of the tongue by the roots, we have a cutting up of the breast, a tearing out of the heart, and a gnawing of that heart by birds or beasts of prey. Delightful brotherhood, that can harbour such ideas as these, upon any conditions! But when we recollect, that Masonry originated with such oaths as these, without any of that pretended morality or benevolence which has been subsequently added to it; have we not the fullest proof that it is fundamentally vicious? Without its modern moral garb, it would not have been tolerated in this day. It is now a system of trick, deceit and vice, from the beginning to the end, decked in finery that dazzles the eye, but that is contaminating to the touch, and that pollutes every mind that partakes of it. The ceremony then thus proceeds.

W. M. As a pledge of your fidelity, and to render this a solemn obligation, which would otherwise be but a serious promise, I will thank you to seal it with your lips twice on the volume of the sacred law.

Your progress in Masonry is marked by the positions of the square and compasses. When you were made an Entered Apprentice, both points were hidden. In this degree, one is disclosed, implying, that you are now in the middle of Freemasonry; superior to an Entered Apprentice, but inferior to what I trust will hereafter be communicated to you. Rise newly obligated Fellow Craft Freemason.

You, having taken the solemn obligation of a Fellow Craft Freemason, I shall proceed to entrust you with the secrets of the degree. You will advance towards me, as at your initiation. Now, take another pace with your left foot, bringing the right heel into its hollow, as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist, as in the former instance, of a *sign*, *token*, and *word*: with this difference, that the sign is of a three-fold nature. The first part of the three-fold sign is called the sign of fidelity, emblematically to shield the repository of your secrets from the attacks of the cowan. (The sign is

made by pressing the right hand on the left breast, extending the thumb perpendicularly to form a square.)—The second part is called the hailing sign, and is given by throwing the left hand up in this manner (horizontal from the shoulder to the elbow and perpendicular from the elbow to the ends of the fingers). It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim: and from the memorable event of Moses having his hands supported by his brother Aaron, whilst Joshua was fighting the Amalekites. It was also the position of Joshua, when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. And Moses also, when he came down from the mount, hailed his brethren with this double sign (the first and second part) in order to arrest their attention, as a signal for them to attend to what he was about to deliver, and as a pledge of his sincerity and truth, and also of the importance of what he was about to declare.—This was the origin of the sign, and on the morning, that the foundation-stone of the Temple was laid, King Solomon adopted the same double sign: the right hand as a token of the sincerity of his holiness and piety towards God, and the left hand as a token of an upright hand and heart, in earnest prayer, imploring the blessing of the most high on their pious undertaking, in erecting the Temple of Jerusalem to his holy service. The third part is called the penal sign, and is given by drawing the hand across the breasts and dropping it to the side. This is in allusion to the penalty of your obligation, implying, that, as a man of honour and a Fellow Craft, you would rather have your heart torn from your breast, than to improperly divulge the secrets of this degree. The grip or token is given by a distinct pressure of the thumb on the second joint of the hand, or that of the middle finger. This demands a word; a word to be given and received with the same strict caution as the one in the former degree, either by letters or syllables. The word is JACHIN. As in the course of the evening, you will be called on for this word, the Senior Deacon will now dictate the answers you have to give.

S. D. What is this?

Noodle. The grip or token of a Fellow Craft Freemason.

S. D. What does it demand?

Noodle. A word.

S. D. Will you give me that word?

Noodle. I was taught to be cautious in this degree, as well as in the former: I will letter or halve it with you.

S. D. Which you please and begin.

Noodle. Ja.



S. D. Chin.

Noodle. JACHIN.

W. M. This word is derived from the right-hand pillar of the porch or entrance to King Solomon's Temple. The import of the word is *to establish*, and, when joined with the one in the former degree, signifies *stability*. (To the Senior Deacon) Pass Brother Noodle to the Junior Warden.

S. D. Brother Junior Warden, I present to you, Brother Noodle, on being passed to the second degree.

J. W. I will thank Brother Noodle to advance towards me as a Fellow Craft. (Noodle makes the step and gives the sign.) What is that?

Noodle. The hailing sign or sign of prayer.

J. W. Have you any thing else to communicate? (Noodle gives him the grip or token.) What is this?

Noodle. The grip or token of a Fellow Craft Freemason.

J. W. What does it demand?

Noodle. A word.

J. W. Will you give me that word?

Noodle. I was taught to be cautious in this degree, as well as in the former; I will letter or halve it with you.

J. W. Which you please and begin.

Noodle. Ja.

J. W. Chin.

Noodle. JACHIN. (He is then passed to the Senior Warden.)

S. D. Brother Senior Warden, I present to you, Brother Noodle, on being passed to the second degree\*.

S. W. I will thank Brother Noodle to advance to me as a Fellow Craft. (He advances with the step of the second degree.)

S. W. What is that?

Noodle. The second regular step in Freemasonry.

S. W. Do you bring any thing else with you?

Noodle. (Gives the sign of fidelity.)

S. W. What is that?

Noodle. The sign of fidelity emblematic of shielding the repository of my secrets from the attacks of the cowan.

S. W. Do you bring any thing else with you?

Noodle. I do. (Gives the hailing sign.)

S. W. What is that?

Noodle. The hailing sign, or sign of prayer.

S. W. Whence did it arise?

Noodle. At the time when Joshua, &c. (*See former account.*)

S. W. Do you bring any thing else with you?

Noodle. I do. (Gives the penal sign.)

\* These passings and presentings are always done by the Senior Deacon's accosting the officer with three knocks. In fact, these knockings are introduced as often as possible.

S. W. What is that ?

Noodle. The penal sign of a Fellow Craft Freemason.

S. W. To what does it allude ?

Noodle. To the penalty of my obligation, implying, that as a man of honour and a Fellow Craft Mason, I would rather have my heart torn from my breast, than to improperly divulge the secrets of this degree.

S. W. Have you any thing else to communicate ?

Noodle. I have. (*Gives the grip or token.*)

S. W. What is this ?

Noodle. The grip or token of a Fellow Craft.

S. W. What does it demand ?

Noodle. A word.

S. W. Will you give me that word.

Noodle. I was taught to be cautious in this degree as well as in the former ; I will letter or halve it with you.

S. W. Which you please and begin.

Noodle. Ja.

S. W. Chin.

Noodle. JACHIN.

S. W. From whence is this word derived ?

Noodle. From the right-hand pillar of the porch or entrance to King Solomon's Temple.

S. W. The import of the word ?

Noodle. To establish.

S. W. And what then conjoined with the one in the former degree ?

Noodle. Stability. (*He is then passed back to the Master.*)

S. W. Worshipful Master, I present to you, Brother Noodle, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Fellow Craft Mason\*.

S. W. Brother Noodle, by the Worshipful Master's command, I invest you with the distinguishing badge of a Fellow Craft, to mark the progress you have made in the science.

W. M. Let me add to what has been stated by the Senior Warden, that the badge, with which you have just been invested, points out to you, that, as a craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discover your duty as a Mason and estimate the wonderful works of the Almighty. Brother Senior Deacon, you will place our Brother Noodle at the south-east part of the lodge. (*Being so placcd, he is thus addressed by the Master.*)

Brother Noodle, Masonry being a progressive science, when you were made an Entered Apprentice, you were placed at the

\* I should have explained in describing the first degree, that this badge is a white leather apron, variously ornamented for the different degrees.

North East part of the Lodge, to show, that you were newly admitted. You are now placed at the South East part, to mark the progress you have made in the science. You now stand to all external appearance, a just and upright Fellow Craft Mason, I give it to you in strong terms of recommendation, to continue and act as such, and as I trust the import of the former charge neither is nor ever will be effaced from your memory, I shall content myself with observing, that, as in the former degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science.—I now present you with the working tools of a Fellow Craft Mason, which are the square, level, and plumb-rule. The square, is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form. The level, to lay levels and to prove horizontals: and the plumb rule, to try and adjust all uprights, while fixing on their proper bases. As we are not all operative masons, but rather free and accepted, or speculative, we apply those tools to our morals. In this sense, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and action. Thus, by square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions, from whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall call your attention to an explanation of the Tracing Board, if time will permit. (*On his return, he is placed in the West and returns thanks in the following words.*)

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons and Brethren of this lodge, I return you my most hearty and sincere thanks, for the honour you have done me this evening, in passing me to the honourable degree of a Fellow Craft Mason.

#### LECTURE ON THE TRACING BOARD IN THE SECOND DEGREE.

At the building of King Solomon's Temple, an immense number of Masons were employed. They consisted of Entered Apprentices and Fellow Crafts. The Entered Apprentices received a weekly allowance of corn, wine and oil. The Fellow Crafts were paid their wages in specie, which they went to receive in the middle chamber of the temple. They got there by way of a porch, at the entrance of which, their attention was particularly struck by



two great pillars: that, on the left, was called *Boaz*, which denotes *strength*: that, on the right, *Jachin*, which denotes to *establish*; and when conjoined, *stability*; for God said, in strength will I establish this mine-house to stand firm for ever\*. The height of those pillars was thirty-five cubits, the circumference twelve, the diameter three. They were formed hollow, the better to serve as archieives to masonry; for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass and were cast on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha. The superintendant of the casting was Hiram Abiff. Those pillars were adorned with two chapiters, each five cubits high. Those chapiters were enriched with net work, lily work, and pomegranates. Net work, from the connection of its meshes, denotes unity. Lily work, from its whiteness, denotes peace. And pomegranates, from the exuberance of their seed, denote plenty. Those pillars were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes. They were considered finished, when the net work or canopy was thrown over them. They were placed at the east of the temple, as a memorial to the children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects, the fire to give light to the Israelites during their escape from their Egyptian bondage; the cloud proved darkness to Pharaoh and his followers, when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation for the children of Israel, to have the happy deliverance of their forefathers continually before their eyes, at going to and returning from divine worship. After our ancient brethren had passed those two great pillars, their ascent was opposed by the Junior Warden, who demanded of them the pass-grip and pass-word, leading from the first to the second degree. The pass-word, I dare say you recollect, is *Shibboleth*, and is here depicted by an ear of corn near a fall of water. The word *Shibboleth* dates its origin from the time, that an army of Ephraimites crossed the river Jordan, in a hostile manner, against Jephtha, the renowned Gileaditish General. The reason assigned for this unfriendly visit was, that they had not been called out to

\* It is down, it seems, like all other masonry!

partake of the honours of the Ammonitish war; but their true aim was, to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites were always a clamorous turbulent people; but then broke out in open violence, and after many severe taunts to the Gileadites in general, threatened, in particular, to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but, finding those ineffectual, had recourse to rigorous ones. He therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and, to render his victory decisive and secure himself from the like molestations in future, he sent detachments of the army to secure the passage of the river Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards, that, if a fugitive came that way, owning himself an Ephraimite, he should immediately be slain. But if he said nay or prevaricated, a test word was to be put to him, which was, to pronounce the word SHIBBOLETH. The Ephraimites, through a defect in aspiration peculiar to their dialect, could not pronounce it properly; but called it *Sibboleth*, which discovered their country and cost them their lives. And Scripture informs us that there fell on that day, in the field of battle and on the banks of the Jordan, forty-two thousand Ephraimites, and as *Shibboleth* was then a test-word to distinguish friend from foe, King Solomon, afterwards, caused it to be adopted as a pass-word in a Fellow Craft's Lodge, to prevent any unqualified person from ascending the winding staircase, which led to the middle chamber of the Temple.

After our ancient brethren had given those convincing proofs to the Junior Warden, he said, pass SHIBBOLETH or Brother. They then passed up a winding stair-case, consisting of three, five, seven or more. Three rule a Lodge: five hold a Lodge: seven or more make it perfect. The three that rule a Lodge are the Worshipful Master and his two wardens. The five who hold a Lodge, are the Master, two Wardens, and two Fellow Crafts. The seven, who make it perfect, are two Entered Apprentices, added to the former five. Three rule a Lodge; because there were but three Grand Masters, who bore sway at the building of the first temple at Jerusalem: viz. Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff. Five hold a Lodge, in allusion to the five noble orders in architecture: viz. the Tuscan, Doric, Ionic,

Corinthian and Composite. Seven or more, that make it perfect ; because, King Solomon was seven years and upwards in building, completing and dedicating the Temple at Jerusalem to God's service. They have likewise an allusion to the seven liberal arts and sciences: viz. *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.*

After our ancient brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber of the temple, which they found open ; but properly tiled by the Senior Warden, against all under the degree of a Fellow Craft. After our ancient brethren had given him those convincing proofs, he said, pass SHIBBOLETH or Brother. They then passed into the middle chamber of the Temple. They went there to receive their wages, which they took without scruple or diffidence. Without scruple, knowing they had justly earned it. Without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

When our ancient brethren were in the middle chamber of the temple, their attention was particularly drawn to certain Hebrew characters, which are now depicted in a Fellow Craft's Lodge by the letter G, denoting God the Grand Geometrician of the Universe, to whom we must all submit and ought humbly to adore.

MASTER'S CHARGE AT AN INITIATION INTO THE SECOND DEGREE.

Brother Noodle, being advanced to the second degree of the order, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse. It is unnecessary to recapitulate the duties, which, as a Mason, you are now bound to discharge ; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred ; and in your new character, it is expected, that you will not only conform to the principles of the order, but steadily persevere in the practice of every commendable virtue. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration ; especially the science of Geometry, or Masonry, originally synonymous terms, is of a divine and moral nature, and



enriches with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

As the solemnity of our ceremonies requires serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable: and to induce others, by your example, to hold them in due veneration.

The laws and regulations of the order, you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects, as are regularly introduced in the Lecture, under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege, you may improve your intellectual powers; qualify yourself to become an useful member of society; and like a skilful brother, strive to excel in what is good and great.

All regular signs and summonses, given and received, you are duly to honour, and punctually to obey; inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged; but to apprise them of approaching danger, and to view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman, and these duties you are now bound to observe by the most sacred ties.

Such is the making of a Fellow Craft Freemason. The distinction between this and the Entered Apprentice's degree consists of a smattering about the liberal arts in the former, and I dare say, that some ignorant men fancy that they are about to be led on to something very grand. But great is their mistake. The Fellow Craft's degree is really superior to all the other degrees, and has less of frivolity and nonsense in it. But even here, there is nothing important taught, nothing but what every child ought to be taught before it be ten years of age, with much that would be more useful. But as this degree forms the most pleasing and the most instructive degree in Freemasonry, I shall be minute in detailing

the whole of the *working part* that will not form a repetition of what has been stated in the making. It consists of a minute description of the orders in architecture and of what were called the sciences, when science was confined to Christian universities. This will be a sort of relief from the disgusting frivolities and falsehoods that we shall have to go through in the subsequent orders : so I proceed to a minute detail of the work of a Fellow Craft's Lodge.

## SECOND DEGREE.

### *Section 1.—Clause 1.*

Q. Brother, are you a Fellow Craft?

A. I am so taken and accepted among brethren and fellows of the Craft.

Q. How shall I know you to be a Fellow Craft?

A. By signs, tokens, and words.

Q. How did you attain them?

A. By duly passing from an Entered Apprentice to a Fellow Craft, in a regular and well constituted Lodge of Fellow Crafts, there met and assembled.

Q. Of how many did the Lodge consist?

A. Of five in number : the Worshipful Master, the two Wardens, and two fellows of the Working class.

Q. At what time did this take place?

A. At evening, after the sun was set.

Q. By whom were you passed to a Fellow Craft?

A. By the Worshipful Master, the Senior and Junior Wardens and the brethren assembled.

Q. Where stood the Worshipful Master?

A. In the East.

Q. Why so?

A. To mark the point where the sun was rising.

Q. Where stood the Senior Warden?

A. In the West.

Q. Why so?

A. To mark the point of the sun's setting.

Q. Where was the situation of the Junior Warden?

A. In the South.

Q. Why so?

A. To mark the place of the sun below the horizon.

Q. Why were you passed to a Fellow Craft, when the sun was below the horizon?

A. To intimate to me that the labours of a Fellow Craft are directed by the firmament and the steady light of truth and science.

## CLAUSE TWO.

Q. How did you gain admission into a Lodge of Fellow Crafts?

A. Having duly and truly served my time as an Entered Apprentice, I was, by consent of the brethren, prepared, admitted, and obligated in due form.

Q. In what manner were you presented?

A. In a state of due preparation—My left arm, left breast, and right knee made bare, left heel slipshod, and formed upon the square.

Q. Why so made bare and placed in due guard and sign of an Entered Apprentice?

A. In token of my sincere conformity with my obligation as an Entered Apprentice.

Q. Where were you then led and by whom?

A. To the door of the lodge by a brother and Fellow Craft.

Q. How did you gain admission?

A. By knocks one and two.

Q. Who came to your assistance?

A. The Inner Guard, who demanded my name and the purpose for which I came there.

Q. What answer was returned?

A. Brother Noodle, who having been regularly initiated in the first degree, and having made such progress in Masonry, as he hopes will entitle him to be passed to the degree of a Fellow Craft, and for which purpose, he comes properly prepared.

Q. What further did he demand of you?

A. The pass-grip and word, which I readily gave him.

Q. What did he then do?

A. He reported me to the Worshipful Master, who ordered him to admit me.

Q. In what form were you admitted?

A. Upon the square—to intimate to me, that I was admitted upon the square, in order that I might make further progress in the art of Masonry, and no longer be received as a stranger in a hostile manner; but as one entitled to the privileges of a true and lawful brother.

### CLAUSE THREE.

Q. How were you then disposed of?

A. I was led to the left of the Senior Warden and commanded to kneel whilst the favour and protection of heaven were invoked.

Q. How next?

A. I was led twice round the lodge, that the Masters and Fellow Craft might see that I was properly prepared and no impostor.

Q. What occurred in the course of your progress?

A. The Worshipful Master demanded of me the sign, token and word of an Entered Apprentice, which I accordingly gave.

Q. What was done afterwards?

A. I was duly presented to the Worshipful Master by the Senior Warden.



Q. What said the Worshipful Master?

A. I will attend to your presentation, Brother Senior Warden. You will direct the Senior Deacon to instruct the candidate to advance towards the East with his proper steps. That being done, the Worshipful Master said, as the secrets of the different degrees of Freemasonry are at all times to be kept separate and distinct from each other, an obligation will be required of you to preserve inviolate the secrets of this degree from an Entered Apprentice, as from the rest of the world: are you ready and willing to take an obligation of this kind? Answering to these questions in a satisfactory manner, I was instructed to advance in due form.

Q. In what does the form consist?

A. Of certain steps, which I am ready more fully to explain when duly called upon.

Q. How many steps?

A. Five winding.

Q. What was then done?

A. The Master received me and placed me in the due form of a Fellow Craft.

Q. What is the nature of that form?

A. Kneeling on the right knee, with right hand on the sacred volume of God, and a square placed in the left elbow supported by the compasses.

Q. What does that denote?

A. My respective duties to God and the Craft in conformity to my obligation.

Q. Which obligation you will be pleased to repeat?

The conclusion of the first section is a mere detail of what I have given in the making, and would be tediously repeated here. I might have stated, that at the admission for making, the Inner Guard addresses the candidate in a very pompous manner, as follows: "In the name of the Grand Geometrician of the Universe, enter in due form a lodge of fellow Craft Masons upon the square, an instrument which brings rude matter into due form, and as Brethren of this degree are obligated on it, so are they bound by every law moral and divine to act upon it with all mankind, more especially a Brother Mason." I proceed to the

## SECOND SECTION.

### *Clause 1.*

Q. What was the first instruction you received as a Fellow Craft Mason?

A. I was first instructed in the history of our ancient fraternity, from the time that it received its present institution.

Q. At what period was that?

A. About the year of the world 3000, at the building of the Temple at Jerusalem by King Solomon.

No. 3, Vol. XII.

Q. From whence did our present forms arise?

A. From the order observed in classing and distinguishing the multitude of workmen there employed, as well for paying them their respective wages, as for preserving good government among them\*.

Q. How many masons were there in all?

A. Three thousand, six hundred, who presided over the ordinary workmen.

Q. How were they distinguished?

A. As Fellow Crafts and Entered Apprentices.

Q. How were they divided?

A. Into lodges or companies of seven Entered Apprentices or five Fellow Crafts.

Q. How many Entered Apprentices?

A. Two thousand one hundred, making three hundred lodges or companies.

Q. How many Fellow Crafts?

A. Fifteen hundred, of whom three hundred were stiled Gibbonites, on account of their excellent skill as workmen, and of these three hundred, each presided over a lodge or company of Fellow Crafts and Entered Apprentices.

Q. What wages were given to them?

A. A certain allowance of corn, wine, and oil, to each lodge or company; besides wages in money to the master of the lodge.

Q. Where were those wages received?

A. In the middle chamber† of King Solomon's Temple, to which none but Fellow Crafts were admitted.

Q. How were Fellow Crafts alone admitted?

A. By means of a pass-word and grip, still preserved among Fellow Craft Masons.

Q. How many Master Masons were there?

A. Three only, to whom the true secrets of a Master were known, namely, Solomon, Hiram, and Hiram Abiff.

Q. Who was Hiram?

A. The King of Tyre and the ancient friend of King David.

Q. What part had he in the building of the temple at Jerusalem?

A. He furnished the timbers from the forest of Lebanon, in exchange for stipulated proportions of corn, wine, and oil. He also sent his fleet to Ophir to fetch gold and precious stones for King

\* I should like a brother to find me an authority for this origin of Freemasonry. I can see none. There is no better authority than romance for the existence of Solomon's Temple.

R. C.

† This forms an anomaly; for they could not be paid there before the chamber was built; and after it was built, we may suppose their work nearly at an end. It is thus romance finds exposure.

R. C.

Solomon ; with whom he entered into a strict correspondence and a reciprocal friendship.

Q. Is the correspondence between those princes preserved ?

A. It is, in the five chapters of the first book of Kings and the second chapter of the second book of Chronicles.

Q. What further assistance did Hiram give ?

A. At the request of King Solomon, he sent a man of consummate knowledge and skill, who thoroughly understood the principles of every art and science, to preside over the workmen and direct their labours.

Q. What was this extraordinary man ?

A. His name was Hiram Abiff. He was a son of a widow of the tribe of Napthali\* and his father was a man of Tyre. Under his direction was the glorious temple completed in little more than seven years.

Q. Where and how were the materials procured ?

A. The timbers were felled in the forest of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand ; and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand, who bare burthens.

Q. By what model was this building finished ?

A. It was according in all things with the model presented by God himself to king David the father of Solomon, who nevertheless was not permitted to build this sacred temple as his hands had been stained with blood †.

Q. When was it begun and finished ?

A. It was begun in the month of Zif, in the fourth year of King Solomon's reign. A. L. 2992, and finished in the month of Bul, or eighth month, in the eleventh year of his reign ; A. L. 3000.

Q. How was it dedicated ?

A. King Solomon celebrated the feast of dedication with prayer and sacrifice, in the presence of all the people of Israel and the feast lasted fourteen days.

Q. Is the prayer of dedication still preserved.

A. It is in the 8th chapter of the first book of Kings and the 6th chapter of the second book of Chronicles.

Q. Was it consecrated with any particular marks of divine favour ?

A. The divine Shekinah or brightness, which was a visible

\* The book of Kings says, that his mother was of the tribe of Napthali, and the book of Chronicles, that she was of the daughters of Dan, which are we to believe, either or neither ? This Bible proclaims itself a romance in the most trivial as well as in the most serious matters.

R. C.

† According to your own romance, were not the hands of Solomon stained with the blood of Joab, Shimei, and his brother Adonijah ?

R. C.



token of God's presence entering the temple from the eastward, settled over the mercy seat, whereon was placed the ark of the covenant.

### CLAUSE TWO.

Q. By what means was the system of Masonry extended ?

A. Our Grand master Solomon, observed the effects produced by strict order adopted among the Masons employed in his work, conceived the great idea of uniting the wise and good in every nation, in the bond of brotherly love and in the pursuit of scientific acquirements.

Q. How was he enabled to effect this glorious design ?

A. He admitted to the participation of this system those illustrious sages, who resorted to Jerusalem, even from the uttermost parts of the east, to be instructed in his wisdom ; and they, returning to their respective homes, diffused the system of Freemasonry over the whole face of the Eastern Continent.

Q. Where did our institution more especially flourish ?

A. In Tyre and Sidon, and the whole coast of Phenicia, under the patronage of Hiram, King of Tyre, and his successors.

Q. Who brought the knowledge of it westward ?

A. The Phenicians, in their commerce with this part of the world, spread an imperfect knowledge thereof over the northern coast of Africa and the whole of Europe.

Q. Who was the most especial founder thereof in the West.

A. Pythagoras, a Grecian Philosopher, born at Samos, about 450 years after the building of King Solomon's Temple at Jerusalem\*.

Q. What is recorded of him ?

A. That he travelled into Egypt for instruction in the sacred mysteries of the priests of Memphis, and returning by Phenicia, was there initiated into our purer rights. After which he retired to Italy and founded the Italian School of philosophy at Crotona.

Q. What Masonic observations do we find in his Institutions ?

A. He enjoined his disciples a long probation of silence and an inviolate secrecy : a strict love for, and fidelity towards, each other. He distinguished them by secret signs and divided them into classes, according to their abilities and knowledge ; but chiefly distinguished them as exoterics and esoterics.

Q. What does the first of these appellations denote ?

\* But how has it happened, that Pythagoras has left no mention of Solomon's Temple, of Jerusalem, of Israelites or of Jews, though he evidently travelled within a few miles of the spot which is now called Jerusalem ? He sought knowledge among the Phenicians, the Egyptians, and the inhabitants of Babylon ; but he knew nothing or has said nothing about Israelites or Jews. This is a fact which cracks your theory of the origin of Masonry.

R. C.

A. *Outward heavens*, they being admitted to know only a portion of the mysteries, and separated from the higher classes by a veil.

Q. What is meant by the latter ?

A. Those within the veil, who were permitted to see and hear all things.

Q. By what medium were his doctrines illustrated ?

A. By the direct and relative qualities and powers of numbers, under which are concealed truths of the greatest importance.

Q. What discoveries are particularly attributed to him ?

A. The true system of the universe : the foundation of all proportional geometry in the 47th problem of the second book of Euclid : and other points of science which will be illustrated in their proper places.

Q. By whom were the doctrines of Pythagoras received and particularly conveyed ?

A. By Plato\*, an Athenian philosopher, who lived about 150 years after Pythagoras, and derived his knowledge from the same sources.

Q. In what manner were his doctrines conveyed ?

A. By means of Geometrical symbols, which have a correlative power with the numbers of Pythagoras.

### THIRD SECTION.

#### Clause 1.

Q. Of how many branches does masonry consist ?

A. Of two, the operative and speculative.

Q. What does operative masonry comprise ?

A. All natural, mathematical and mechanical knowledge, as far as the same is subjected to the external senses †.

\* Though Plato set up that idol, the *Logos*, the personification and deification of the principle of reason, which the Christians now worship under the name of Jesus Christ, or the second person of their trinity, he has not left us one word about Jehovah, or Israelites, or Jews, or Solomon's Temple, or Jerusalem. I understood, that Plutarch was the first Grecian writer who took notice of the Jews, and that, after their dispersion by Titus. He speaks of them with contempt.

R. C.

† But what occasion is there to teach either of these descriptions of masonry in secret ? particularly, at this time, in this country ? Would it not be better to have all teachings open to all persons and subject to the correction of free discussion ? The facts is, as to masonry, that its essence is not now instruction, but sectarianism. With regard to science, the public teachings have left it far behind ; and it has dwindled into a contemptible association of dotards and drunkards : a mere trap for simpletons who have a little money to spend in revelling. The Republican displays more of the knowledge of the "hidden order of the universe" than the Bible, or all the divine and masonic revelations put together.

R. C.

Q. What the speculative?

A. The knowledge of the hidden order of the universe and the secret things both of heaven and earth, more particularly those of a spiritual and intellectual nature.

Q. Whence is the knowledge of operative masonry derived?

A. From three sources—observation and experience, which are common to all mankind: judgment and reflection, which God has indulged to his several creatures in such various degrees as it hath pleased him: and the traditions of the masters of wisdom and science in every age either written or unwritten.

Q. Who are considered the principal founders?

A. Solomon, King of Israel; Hiram king of Tyre; and Hiram Abiff.

Q. What memorial is noted of them in our lodges?

A. They are represented by the three great lights, which are also severally emblematic of three respective characters—*wisdom, strength and beauty*.

Q. How are those characteristics appropriated?

A. Wisdom exceeding the wisdom of the sons of men, was the peculiar gift of God to King Solomon. Power and strength were the attributes of Hiram king of Tyre. And beauty, order and proportion were admirably exemplified in the works of Hiram Abiff.

Q. Where are those lights situated in a Fellow-Craft's Lodge?

A. The former in the east, and the two latter in the south and west.

Q. Why the former in the east?

A. To denote that wisdom was before all things, and is over all the works of the creation.

Q. Why the two latter in the south and west?

A. To show, that the light of wisdom is aptly reflected by the perfect union of strength and beauty.

Q. Whereon do those lights rest?

A. On the three principal orders of architecture—the Doric, Ionic and Corinthian.

Q. Whence are those orders derived?

A. From the immutable relation of geometrical proportion, not on account of their Grecian origin; but because it is thought that through the medium of the ancient Greeks, the moderns have received the true notion of Architectural beauty and magnificence.

## CLAUSE TWO.

Q. What is the history of architecture?

A. Although the several relations of architectural proportions are undoubtedly comprehended in that universal body of science, the principles of which mankind have derived from the great fountain of light and truth, many ages appear to have elapsed



before they were practically developed. In the earlier period of the world, the human race, yet few in number and wandering from place to place, as pleasure and convenience directed their course, undoubtedly contented themselves with such temporary shelter, as they were enabled to derive from the materials afforded by the spot on which they fixed their transient abode. It was in a state of society considerably more advanced towards civilization, that men first began to erect more solid and permanent structures. And if we suppose, that they first availed themselves of such materials as the forests which covered the whole face of the earth, were competent to supply, the practical origin of our venerable art, will be fully accounted for, and it will be readily seen, that at a very early period after its first cultivation, the idea of the column and entablature arose, as if from the combination of timbers necessary to form any structure of a permanent description.

The trunk of the oak or cedar placed in an upright situation suggested the first notion of a column; the lateral beams formed the architrave; the cross rafters placed at equal distances and rudely notched at their projecting ends would readily suggest the Triglyph, and the insertion of them into the supporting beams would bear a near resemblance to the Gutte of the Doric Order. The small joists which sustained the outer covering, naturally formed the species of ornaments denominated *Dentils*. Or if a greater weight or more prominent projection were to be supported, the larger rafters became *Modellions*.

What chance or necessity had rudely begun was afterwards perfected by genius and taste. The inventive faculties of man were called forth to vary the combinations, proportions, and ornaments of each structure, as might best suit its intended uses. The treasury of nature was explored, the rich varieties of marble dug from the quarry, and the rude mass taught to yield to the efforts of well directed industry. The whole was arranged and combined in due order, and completed in the union of wisdom, strength and beauty, and rising through successive gradations of refined and delicate proportion, architecture attained its highest perfection, producing as its most finished work, the polished shaft and sculptured capital of the Corinthian Order.

### CLAUSE THREE.

Q. How many orders are there?

A. There are five regular orders, at present acknowledged as such, the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

Q. How are they classed?

A. They are divided into two classes, as they are either Grecian and original, or Italian and derivative.

Q. What is an order?

A. A regular system of geometrical proportions applied to architectural purposes.

Q. Of how many parts does an order consist?

A. Of two essential parts—the column and entablature.

Q. Why is not the pedestal also reckoned an essential part?

A. Because, in all genuine specimens of ancient architecture, at present remaining, the columns have no pedestal, resting either on the floor of the building or at most resting by a single plinth of marble.

Q. Of how many divisions does each essential part consist?

A. Each comprises three principal members. The column consists of base, shaft, and capital. The entablature of architrave, frieze, and cornice.

Q. By what means are their relations determined?

A. By the module or semi-diameter of the column, which is again subdivided into twelve equal parts called minuetts.

Q. What are the ancient and original orders?

A. The *Doric*, *Ionic*, and *Corinthian*.

Q. Whence the name of the Doric?

A. It is said to be derived from Dorus, a King of Achaia, who founded a temple dedicated to Juno, according to the strict and primitive rules of this order.

Q. What is its peculiar character?

A. Strength and solidity; all its parts being founded on the natural position of solid bodies.

Q. What is the proportion of the column and entablature together?

A. The height of the whole varies from 16 to 20 modules or semi-diameters of the column.

Q. What is the height of the column alone?

A. The column separately considered will be found to vary from the ancient proportion of twelve modules; but the former must be considered as the true proportion.

Q. What proportion is allotted to the base?

A. In the most ancient remains of Doric architecture, the columns have no base; but, in latter times, due modules have been assigned to the base, which consists of a small Torus or levelling.

Q. How are the shafts formed?

A. The shafts among the ancients are invariably fluted.

Q. How is the capital adorned?

A. The capital of one module is generally unadorned, except with a plain astragal or fellet, and is joined to the architrave by an ovolo. Between the astragal and the ovolo, the moderns have left a space called a gorgerin, usually charged with roses.

Q. What is the proportion of the entablature?

A. Four modules or two diameters of the column.

Q. How much is allotted to the architrave?

A. One module, in which, however, is included, a cymatium or

broad fillet, which separates the architrave from the frieze. Beneath the cymatium are ornaments called gutte or drops, in groups of seven corresponding with the triglyphs in the frieze above.

Q. Describe the frieze?

A. The frieze, in height one module and a half, is divided into triglyphs and metopes, the former extending longitudinally from the upper to the lower end of the frieze; and, in breadth, about two thirds of its length. The triglyphs are so called, because they are cut so as to form three channels on each of the external edges. The spaces between the triglyphs are called metopes, each, in breadth, equal to a triglyph and a half, and are usually charged with some device corresponding with the nature and use of the edifice.

Q. What is the character of the cornice?

A. It consists of a few plain members conveying the idea of perfect solidity.

Q. What peculiar members are observable therein?

A. The dentils supporting the corona or main lateral beam, which also is channelled beneath its projection and charged with gutte, corresponding with the triglyphs below.

### CLAUSE THREE.

Q. Whence is the name of the Ionic order derived?

A. From Ionia, a colony of Greece, where it was particularly used.

Q. What is its peculiar character?

A. Lightness, elegance and symmetry.

Q. In what memorable structure was it used?

A. In the temple of Diana at Ephesus.

Q. What is the proportion of the column and entablature together.

A. From the original height of 18 modules, it varies to 20 modules 10 minuets, or even to 28 modules 10 minuets.

Q. What is the height of the column alone?

A. The column varies from 14 to 18 modules; but is generally found in the proportion of 10 modules.

Q. What are the proportions and form of the base?

A. One module; it consists of a plinth and two scotia, or hollows divided by a group of fillets and surmounted by a Torus.

Q. By what is the shaft distinguished from the Doric?

A. By its proportion alone, being in height two modules or one diameter more than that order.

Q. What is the proportion of the capital?

A. Two modules, including a ringlet and talon, by which it is united to the architrave.

Q. What is its distinguishing ornament?

A. The volute or scroll, formed at the four corners, by the return of an abacus or narrow plinth, which runs above the column, either in a straight direction or descending in a gentle curve.



Q. What is the modern ordonnance of the volutes?

A. The ancient Ionic presented a different profile accordingly as it was viewed from the front to the side. The moderns have formed the volutes at the extremity of the diagonal line of the abacus: thus presenting a similar appearance in all directions.

Q. What is the height of the Ionic entablature?

A. Four modules and 10 minuets.

Q. What are the proportions, form, and character of the architrave?

A. The architrave in height, one module and three minuets, is distributed into three several fascials or divisions, wholly unornamented, and each projecting above that immediately below it; the uppermost being joined with a talon to the frieze.

Q. What is the height of the frieze?

A. The frieze is in height about one module, six minuets, and is either bolstered and swelling, a circumstance peculiar to this degree, or charged with foliage and other light ornaments, in alternate succession.

Q. Describe the Cornice?

A. It is, in height, one module, two minuets, composed of a greater variety of members, and each more ornamented than those of the Doric.

Q. What are its most remarkable members?

A. In common with the Doric, it has dentils. The corona is also channelled and charged beneath with an ornament called fret, and the whole impost is furnished with a talon to give it an air of lightness.

#### CLAUSE FOUR.

Q. Whence is the name of the Corinthian order derived?

A. From its prevalence in the architecture of the City of Corinth.

Q. What is the proportion of the column and entablature together?

A. In all, twenty modules.

Q. What is the description of the base?

A. Its height is one module, and it is distinguished by a double Torus.

Q. What is the length of the shaft?

A. Sixteen modules, one minuet.

Q. What is the height of the capital?

A. Two modules, eight minuets. It is ornamented with a double row of leaves of Acanthus combined in eight volutes at the four corners of the abacus, and also, in the centre of each of its sides. The abacus is hollowed out in a gentle curve on every side and charged with a rose in the point of its greatest curvature.

Q. What is the history related concerning its capital?

A. It is said originally to have been composed of a representation of palm leaves ; till the following incident suggested its present form. A Corinthian architect, named Callimachus, passing by the grave of a young girl, whereon her nurse had deposited a basket filled with toys and other remembrances of the deceased, observing, that a plant of Acanthus over which the basket had been accidentally placed, which had forced its way from beneath the pressure, invested all sides of the basket with its beautiful leaves, which being again pressed backwards by the abacus or tile, which covered the basket, naturally formed a volute of the most elegant description, and that, from this circumstance, he borrowed the present rich and sculptured capital of the Corinthian order.

Q. What is the present height of the Corinthian Entablature ?

A. In all, five modules.

Q. What is the character of its Architrave ?

A. Its height, consisting of one module and a half, divided into three fascials, differing from those of the Ionic in their proportions, and divided from each other by fillets highly ornamented with a band of sculpture.

Q. What is the height of the Frieze ?

A. The frieze is also of the height of a module and a half, and enriched with basso relievos suited to the nature of the building.

Q. Describe the cornice ?

A. The cornice is composed of a great variety of members richly ornamented with sculpture. The principal members are the Dentils and Modellions. And the channel of its corona is charged beneath with roses.

#### *Fourth Section.*

#### CLAUSE ONE.

*(The following sections will appear better as lectures than as Catechisms.)*

The emblematical objects, more especially characteristical of this degree of Masonry, are the two brazen pillars, denominated BOAZ and JACHIN; the winding ascent of seven steps; and the blazing star, in the centre of which is denoted the letter G. The two pillars, of which an imperfect representation is now before you, were erected by King Solomon in the eastern porch of the magnificent temple which he founded in Jerusalem, to commemorate those miraculous testimonies of the divine presence and protection, the pillar of cloud and fire, which alternately overshadowed and enlightened the children of Israel, in their journey through the wilderness. They were of molten brass, in height eighteen cubits each, in circumference twelve, in diameter four : and the capitals were each of the height of one cubit, upon each was placed a chapter or symbolical ornament, five cubits in height, composed

of net work, chains, pomegranates and lily work, or opening flowers, cast in the same material of which the pillars were formed.

It is difficult, at this distance of time, from the account handed down to us, to state the precise ornaments and combinations of these emblems; but our traditions give us to understand, that the chapters respectively represented the whole system of creation celestial and terrestrial.

This supposition is founded upon the emblematical nature of the several ornaments, when separately considered, which, however descriptive of the union, the power, the peace and plenty enjoyed by the people of Israel, under the reign of king Solomon, are emblems far more extensive. The net work denoting the strong and beautiful texture of the firmament and the intersection of its principal divisions.—The chain work, the orbits which the planetary bodies describe around the sun, and their coexisting revolutions on their several axes.—The opening flowers denoting the mild irradiation of the fixed stars, and the pomegranate having been invariably used by the ancients to denote the secret power by which the motion of the heavens was first granted and is still continued.

The place of these capitals is supplied by the terrestrial and celestial globes, in the knowledge and use of these spheres. Instructions of this kind were anciently, as they still ought regularly to be, delivered in every lodge of Fellow Craft Masons, which, from the confined limits of our time and the unfrequency of our meetings, have in latter times been discontinued.

Our traditions further state, that, within the hollow of the cylinder of each pillar, were contained the sacred rolls, which comprised the history of the Hebrew nation, their civil and religious polity, the works of the prophetic and inspired writers, and the complete system of universal science.

On the exterior of the first of the pillars were engraven, in secret characters, the general divisions of the earth, and the mysterious economy of providence in the past and future rise, fall and succession of nations and empires.\* On the latter, the corresponding divisions of the heavens, the boundaries of the constellations and the periodical returns of the comets, with the eclipses, constellations, conjunctions, and other aspects of the celestial bodies, as shadowing out and prefixing the times of the most important revolutions.

And here let us use caution, my brothers, against giving any credit, on this account, to the vain science of profane astrology; for it is God alone, and those whom in earlier times, he favoured with express revelation, that could foreknow these things, and

\* Abominable falsehood!



recognize these combinations of the heavenly bodies, which were pre-ordained to be signs of times and seasons.

This tradition is thoroughly confirmed by the practice of the Egyptian and other oriental nations, in times of the most remote antiquity, who were accustomed to record on pillars their discoveries, or improvements in science, in hieroglyphic sculpture, for the purpose of preserving them to future times, and of concealing the knowledge of them from the unworthy. The first instance of this practice, whereof we have any authentic account, was the erection of two such pillars, one of stone, the other of brick, by the descendants of the patriarch Shem, in the land of Shinah. They were composed of these materials, in consequence of a tradition derived from the father of mankind, that the world should twice be desolated by the judgments of water and fire, in the hope, that, if the judgment of fire should first take place, the pillar of brick might remain uninjured, though that of stone might crumble into dust. If, on the contrary, the judgment of water should precede, the stone might resist the flood, although the column of brick should yield to its force.

The names of these memorable pillars respectively signify JACHIN, *to establish*, and BOAZ, *in strength*, denoting the covenant first made with Abraham, and the subsequent promises to David.

Their height also presents a striking memorial of our two grand masters, Hiram, King of Tyre, and Hiram Abiff, inasmuch as the word ייח in the Hebrew language signifies 18 and רח the other branch of this respected name, denotes high or lofty: and let us observe that the sphere and cylinder have ever been considered as the most sublime geometrical emblems, containing the principles of the two higher branches of Geometry, wherefore, it was beneath a monument of this constitution, that the ashes of the great Archimides were deposited.

Passing by these two pillars, we next arrive at the foot of the sacred stair-case, an epitome of that winding ascent, which led the Fellow Crafts to the entrance of the middle chamber. These steps, like the other sacred hieroglyphics of Masonry, are illustrative of the various points in natural, mathematical and metaphysical science, and by opening to us a most extensive range of speculative inquiry. In their delineation, the third, fifth, and the seventh steps should be more especially noted, as those on which a Fellow Craft should particularly rest, and respectively consider the import of the several flights or divisions, which, in those stages of his progress, he will gradually have ascended.

Looking back from the third step, we are taught to consider the three divisions by which we have ascended, as representing the three great interior senses or elements of human intellect. The first of these is *perception*, which is the cause of simple ideas, or

impressions received from external objects, without any active exertions of the intellectual powers.—The second is *judgment*, or the faculty which the mind exerts in digesting, comparing, abstracting and reasoning upon such ideas.—The third is *volition*, or the conclusion which results from the operations of the judgment, and concentrates the whole energy of the mind in a fixed and certain point.

From the next station, we look back on the five divisions, which we have surmounted, and contemplate them as the five external senses or organs, which regulate the several modes of that sensation, which we derive from external objects. These are the several links of that great and powerful chain, which binds us to the works of the creation, wherewith we can have no connection, exclusive of those feelings which result from the delicate mechanism of the ear, the eye, the smell, the palate and the touch. Of these, four are confined to the particular regions of our frame, and which appear to have a more direct communication with, as well as a more immediate proximity to, the brain; while the senses of feeling, which exist in varied degrees of acuteness in the several parts of the body, transmit their impressions through the widely extended and complicated mechanism of the nervous system\*.

We now hasten from the subject, which alone might afford a series of useful and entertaining speculations, to complete our progress along this mystical ascent, and from its summit to look back upon the seven steps or stages, of which it is composed, as emblematical of the sevenfold divisions observed in the creation of the universe—the almighty fiat operating through six successive and primary divisions of time and hallowing the seventh as the sabbath or season of rest. These also represent the sevenfold divisions, *Sephiroth* or mysterious scale of knowledge, which, according to the ancient Jews, was contained under so many septenaries.—The whole crowned with one mysterious ascent of three steps.

The nations of the west follow the systematic distributions, exclusively, signifying, with the appellation of the liberal arts, those sciences, from the principles of which every other art or science derives its existence. These divisions, illustrated and enforced by the Jewish institution, were afterwards symbolically illustrated by the Pythagorean and Platonic Schools. They enumerated the liberal sciences under the appellations of Gram-

\* This subject is much more clearly stated in No. 12, Vol. 10, of The Republican. The attempt to propagate science, through the medium of such a secret institution as Masonry, is more absurd than to confine it to Oxford and Cambridge. It can only be usefully propagated, where free discussion is admitted and invited. Institutions for the teaching of science, without free discussion, are sure to cherish exploded errors.

mar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

GRAMMAR, is the science which teaches us to express our ideas with correctness and precision, by certain conventional forms of writing or of speech. It consists of four several branches:—

First.—Orthography, which instructs us in the nature and origin of literal characters, their relative powers and due combination in syllables, for the formation of words or rational signs of ideas.

Second.—Influxion, which teaches us the variations of words from the same root so as to express the several distinctions of existence—relation, mode, and time.

Third.—Etymology, which instructs us in the composition and decomposition of such words as are made up of two or more single roots.

And Fourth.—Syntax, is an arrangement, from which we learn the rules necessary for combining words, in such order and relation as to form sentences.

RHETORIC, may be defined as the art of speaking or writing copiously upon any subjects, with all the advantage of force and beauty, or, in the words of Lord Bacon, it is the art of applying the dictates of reason to the fancy and recommending them there, so as to effect the will and desires. Its end being to fill the imagination with ideas and images, which may assist the operation of the intellect, without oppressing or embarrassing the mind. Its distinct branches are:

First.—Invention, or the discovery of the several relations of any given subject.

Second.—Disposition, or a lucid, beautiful and fanciful arrangement thereof.

Third.—Expression, or happy and appropriate choice of language and illustration.

LOGIC, is the art of thinking well and justly, or of making a right use of our reasoning faculties, in defining, dividing, and reasoning. It is distributed under four heads:—

First.—Inquisition, or the art of searching out what arguments each subject is capable of affording.

Second.—Examination, or the faculty of forming a true estimate of the force of such arguments.

Third.—Memory, which must be constantly employed to retain and connect them together.

Fourth.—Elocution, or the power of devising and adopting adequate means of communicating them to others.

ARITHMETIC, or the science which considers and treats of the powers and properties of numbers. It is divided into four branches:

First.—Arithmetic of integral numbers.

Second.—Arithmetic of fractional numbers.



Third.—Arithmetic of quantity denominated Algebra.

Fourth.—Arithmetic of infinities usually called Fluxions.

And each of these branches subdivides itself into two others, direct and proportional arithmetic: the latter of which terminates in the science of Logarithms.

(To be continued.)

### COPY OF A LETTER SENT TO THE KING, CARLTON PALACE.

SIR AND BROTHER,                      Dorchester Gaol, July 12, 1825.  
I HERE send you a developement of the first degree of that mummery called Freemasonry, of which you are the self-styled Grand Patron,

And remain, Sir and Brother,  
Your prisoner,  
For similar developements,  
RICHARD CARLILE.

### *Subscriptions received at 135, Fleet Street.*

Mr. Watts and friends, may the Champions of Free Discussion be always a day's march before prejudice and superstition, 1825	2 6	Do. for Mr. Champion	2 0
July 4, W. J., for Mr. Carlile	4 0	D. King for Mr. Carlile	1 0
Do. for Mr. Christopher for May and June	1 0	A Christian but no persecutor	20 0
		C. L., for Mr. Carlile	2 6
		Innocent, two Months	4 0
		W. M. for Mr. Carlile	5 0
		Do. Men in Newgate	5 0

Sympathy for a persecuted man £10.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for the "Republican" to be left at the place of publication.